

# A short View of the ANTINOMIAN ERRORS:

With a Briefe and plaine *Answer* to them,  
As the Heads of them lye in order in the  
next Page of this Booke.

Being a nest of cursed Errors hatched by Hereticks,  
fed and nourished by their Proselites; being taken as  
they were flying abroad were brought as the Eagle doth her young  
ones to see if they could endure to looke upon the Sun-beams  
of truth with fixed eyes, the which they could not; were  
presently adjudged to be a Bastard-brood, and their  
necks chopt off, and their carcasses throwne  
to the Dunghill.

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Beware of false Prophets which come to you in sheeps cloathing; but inwardly are ravening Wolves, Mat. 7. 15.

There are certaine men crept in unawares, who were before of old ordain'd  
to this condemnation, ungodly men turning the grace of our God into  
lasciviousnesse, Jude 4.

For when they speake great swelling words of vanity, they allure through  
the lusts of the flesh, through much wantonnesse, those that were cleane  
escaped from them who live in error; for while they promise them li-  
berty, they themselves are the servants of corruption, 2 Pet. 2.18.19.



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be sold at the Angell in Pauls Church-yard and upon  
the top of Bridewell-staires, 1643.

1 **T**hey hold that a man is justified as soone as he hath a being in the sight of God, before they have any faith or calling.

2 Then they say, God cannot see their sinne, for they are as perfectly righteous even as Christ himselfe, as soone as they have any being, and faith doth but declare to them what was done in them before they had it, even as soone as they were borne.

3 This they know by revelation, or a bare Testimony, or suggestion, they say, from the Spirit of God, when as they deny the operation or the sanctifying worke of the Spirit of God, to be any meanes whereby they may come to know their justification; for so to doe, they say is the doctrine of our legall Teachers, which goe by markes and signes.

4 Then they being as righteous as Christ, they say, God doth not correct them for sinne, neither can he doe it, but onely to exercise their faith.

5 They are freed they say, by the free grace of Christ, from the commanding power of the law of God, and they are discharged from all duty or obedience to it, and now the law is no rule to them, but what they doe is onely out of love unrequired, not as any duty, for they are freed from all by their free grace.

These things I have gathered both from their Sermons, and by conference with them? as also out of their books, which have passed privately amongst themselves.



## TO THE READER.

Christian Reader, now in these last & perilous dayes; the devill is very busie to sow the Tares of Heresies even in the Corn field of Christ, especially when men sleep and heed him not; and therefore Christians had need to be circumspect & watchfull, because their adversary the devill as a roaring Lyon walketh about seeking whom he may devour, 1 Pe. 5.8. Then be no more tossed too & fro, and carried about with every wind of doctrine by the sleights of men and cunning craftiness, whereby they lye in wait to deceive, Ephe. 4.14. I say be not carried about with divers and strange doctrines, for it is good that the heart be established with grace, Heb. 13.9. Watch ye, stand fast in the faith, quit ye like men, and be strong, take unto you the whole Armour of God, that ye may be able to stand; stand therefore having your loynes girt about with truth, Ephe. 6. and having laid the true foundation, which is Christ Jesus, be ye rooted and built up in him, and established in the faith, as ye have been taught, Col. 2.7. if so be ye have been taught by him as the truth is in Jesus, Ephe. 4. I write unto you and exhort you, that you would earnestly contend for the faith, that was once delivered unto the Saints, Jude 3. onely let your conversation be as becometh the Gospell of Christ, and that ye stand fast in one spirit with one mind, striving together for the faith of the Gospell, Phil. 2.27. and the gates of hell shall not prevail against you. They that trust in the Lord shall be as Mount Zion, which cannot be moved but abideth for ever, Psal. 125. it is true that offences must needs come, but woe be to that man by whom they come, Mat. 18.7. for there must be also heresies among you, that they which are approved may be made manifest, 1 Cor. 11.9. then seeke no novelties or new doctrines, but rather stand in the wayes, and see and aske for the old pathes, where is the good way and walk ye in it, and ye shall find rest for your soules, Jer. 6.16. thinke of no other way to heaven, but that which our fathers have gone in before you, for the time is come that men will not endure sound doctrine, but after their owne lusts they will heape up to themselves teachers, having itching ears they will turne away their ears from the truth and shall be turned unto fables, but watch you in all things, 2 Tim. 4.3,4,5. Beloved, beleeve not every spirit, but try the spirits whether they be of God, because many false Prophets are gone out into the world 1 John 4.1. follow Paul but as he followes Christ, and be ye like the noble

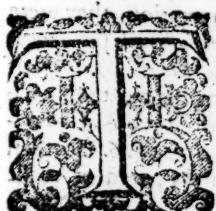
Bereans, who searched the Scriptures daily to see whether those things were so, Acts 17. 11. affect neither Paul, nor Apollos, nor Cephas, nor any other, but as they ground their doctrine on the cleere word of God, for seducers will labour to steale away your affections and your mony also, as Absalom by flattery stole away the hearts of the men of Israel, 2. Sam. 15. 6. they will teach for hire and divine for money, Micah 3. 11. but saith Paul, I seeke not yours but you, 2 Cor. 12. 14. but seducers will creep into houses about Moor-fields and other places, and lead captive silly women laden with their lusts, they will set upon those that are led away with their lusts, who are ever learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 6. 7. let no man deceive you, for with faire speeches they will deceare the hearts of the simple, who believeth every thing, but the wise lookes well to his going, Prov. 14. 15. thus through covetousnesse, they will with faigned words make merchandise of you, 2 Pet. 2. 3. then heare those that have renounced the hidden things of dishonesty, and doe not walke in craftiness nor handle the word of God decentfully, but by manifestation of the truth, doe commend themselves to every mans conscience in the sight of God, 2 Cor. 4. 2. who are not as many, who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, so speak they in Christ, 2 Cor. 2. 17. saith Paul, though we or an Angell of Heaven shall preach unto you any other Gospell then that which we have preached unto you, let him be accursed: I say againe, let him be accursed, Gal. 1. 8. 9. then take heed of the Antinomians new Gospell, who have cast off all obedience to the law of God, who desire to live without rule like sonnes of Belial, that they may take their full swing in sinne under their damnable presence, that they have gotten free grace that hath freed them from all obedience to the law of God; but for thy information I have written this little booke, read it, and if thou receive any benefit or satisfaction, give God the praise and me the benefit of thy prayers, now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and Majesty, dominion and power, now and evermore, Amen.

Thine in the Lord Jesus,

Thomas Bakewell.

## A short view of the *Antinomean* Errours, with a Briefe Answer to them.

*They hold, that a man is justified as soone as he hath a being in the sight of God, before faith or calling.*

 **O**this I answer, leaving the decrees and purposes of God to himselfe as secret things, not belonging to us till we have faith and calling, but to speake as it is reveal'd, and according to our apprehension, both of the causes and time of a sinners actuall justification, as it is reveal'd unto us in the Scripture.

First, we are said to be justified by the blood of Christ, *Rom. 5. 9.* this is done by Christ as the meriting cause of our justification; *He hath purchased his Church with his owne blood, Acts 20. 28.*

Secondly, we are said to be justified by the righteousnesse of Christ, *Rom. 5. 18.* *Therefore as by the offence of one, judgement came upon all men to condemnation; even so by the righteousnesse of one, the free gift came upon all unto justification of life:* this is the formall cause of our justification; this righteousnesse of Christ is not that Inherent righteousnesse or sanctification that is wrought in us by the Spirit of God, but it is that without us, which remaines in Christ himselfe that justifies us, for they are two distinct things, it is called the righteousnesse of God, *Rom. 1. 17.* *Then they are very ignorant of Gods righteousnesse that goe about to establish their owne righteousnesse, and have not submitted themselves to the righteousnesse of God,* *Rom. 10. 3.* *Paul desired not to be found in his owne righteousnesse, but in that which is through the faith of Christ, the righteousnesse of God by faith,* *Phil. 3. 9.* This righteousnesse without us being imputed to us, makes us just and righteous in the sight of God, *by this alone we are counted worthy of the Kingdome of God,* *2 Thess. 1. 5.* *and accounted worthy to obtain that worlde, and the resurrection from the dead* *Luke 20. 35.* *see 21. 36.* and saith Paul, *David also describeth the blessednesse of the man unto whom God imputeth righteousnesse without workes:* and *Abraham by the hand of Faith as an instrument, whereby he tooke fast hold of the righteousnesse of Christ, giving glory to God, and staggered not through unbelieve, it was counted, reckoned, or imputed unto him for righteousnesse;* *now it was not written for his sake alone, that it was im-*

*A Short view of the Antinomean Errors,*

red unto him, but for us also, to whom it shall be imputed if we believe on him, who raised up Jesus our Lord from the dead, Rom. 4. 6. 20, 21, 22, 23, 24. Thus we become righteous in the sight of God, and although we were borne in the guilt of originall sinne, yet now it is done away by Christ, for he bath laid on him the iniquity of us all, Isa. 53. 6. so then *Blessed is the man whose iniquity is forgiven, and whose sinne is covered*; and *Blessed is he to whom the Lord will not impute sinne*, Rom. 4:7. Psal. 32. 1. God was in Christ, reconciling the world to himselfe, not imputing their trespasses, 2 Cor. 5. 19. thus our sinnes were imputed to Christ, but not infused into him, for still he was the *Lambe without blemish and without spot*, who did no sinne neither was guile found in his mouth, 1 Pet. 1. 19. 2. 22.

Yet he that knew no sinne was made sinne for us by imputation, they were accounted and reckoned to be his, and so Christ bath once suffered for sinnes, *the just for the unjust*, 1 Pet. 3.18. *That we might be made the righteousesse of God in him*, 2 Cor. 5. 21. But this was not done by infusing his righteousness into us to make us just, for we are sinfull creatures, still we are all as an unclean thing; and all our righteousness are as filthy raggis, Isa. 64. 6. So then we are justified by the righteousness of Christ without us, imputed or reckoned to be ours, for we are made the righteousness of God in him and not in our selves; this rightly observed might convince them of their proud boasting, that they are as righteous as Christ, when as the righteousness of Christ that makes us just remaines in him and not in us.

Thirdly, we are said to be justified by faith, Rom. 3. 28. 5. 1. This is done when we take or receive the righteousness of Christ, being purchased by the blood of Christ, and so imputed and reckoned to be ours, being reached forth unto us by the spirit of God and received by the hand of our faith, and so we come to have a true title to it; yet not by infusion but by imputation and faith for as many as received him he gave power to become the sonnes of God, even to them that believe on his Name, John 1. 12. To him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5. Not having mans owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. 3. 9. Israel hath not attained to the law of righteousness: wherefore, because they sought it not by faith but by the works of the law; therefore they stumbled at that stumbling stone; but whosoever believeth on him shall not be ashamed, Rom. 9. 31. 32. 33. Faith applying makes Christ ours, as Thomas believeng said, *my God and my Lord*, John 20.27, 28. Then I conclude this third cause of our justification being the instrumentall cause of it, with that saying of Paul, *God justifies the circumcision by faith, and uncircumcision through faith*: Rom. 3. 30. but I never read of any that were justified without faith, or before faith or calling, let the Antinomeans prove the contrary if they can.

Fourthly, we are said to be justified freely by his grace, *Roms. 3. 24.* that is, when God the Father doth freely accept of the righteousnesse purchased by the blood of Christ, and accounts and imputes it unto us as ours, and reacheth it our unto us by his spirit, and we take and receive it by faith; thus to justifie us is freely of his grace; and this deserves the title of free grace; For God so loved the World, that he gave his only begotten sonne, that whosoever believeth in him should not perish but have everlasting life, *John 3. 16.* He spared not his owne sonne, but delivered him up for us all; how shall he not with him freely give us all things? *Roms. 8. 32.* then is not this of free grace, and Christ gave his life a ransome for all the Elect, *1 Tim. 2. 6.* he gave himselfe for his Church, *Ephe. 5. 25.* he gave his life a ransome for many *Matt. 20. 28.* he gave himselfe for us to redeeme us from all iniquity, and to purifie uppon himselfe a peculiar people, zealous of good works, *Titus 2. 14.* saith he, I lay downe my life, no man taketh it from me, I lay it downe of my selfe, I have power to lay it downe and I have power to take it up againe, *John. 10. 17. 18.* and then is not this out of free grace, and the spirit of God worketh where it listeth, *John 3. 8.* then if the spirit of God reach out unto us the righteousnesse of Christ, is it not of free grace, and our hand of faith by which we receive the righteousnesse of Christ? this faith is the gift of God, *Ephe. 2. 8.* then is not this also out of free grace: thus by grace ye are saved through faith, and that not of your selves, it is the gift of God, *Ephe. 2. 8.* then let us speake of this, to the praise of the glory of his grace wherein he hath made us accepted in the beloved, *Ephe. 1. 6.*

And thus farre of the causes of our justification in the sight of God, being all that are mentioned in the Scripture except that of works, which justifies one faith and persons in the sight of men, as *James* speaketh, *James 2. 24.* but this we are not to speake of at this time.

From these caules we may easily see when we are justified in the sight of God; I grant in the decree of God this righteousnesse of Christ was purchased virtually for all the Elect, as well before his coming in the flesh as afterward, for he was the Lamb slaine from the foundation of the World, *Rev. 13. 8.* Again, I grant that this purchase was a truly paid above sixteene hundred yeeres agone when Christ in our nature died actually and really on the Crosse for believers; but to say that the righteousnesse of Christ is really ours before that the spirit of God doth reach it forth unto us, or before we have any faith or calling; that is, before that we have either eye to see it, or hand of faith to receive and take it; this I say is a curied error suggested by the father of lies, into those that are led by him to belieue lies. For was that man in the Gospell who had a legion of devils within him, justified when as the presence of Christ was a torment to him, and he cryed out *Jesus thou sonne of God most high, I beseech thee torment me not;* I must needs confess in one thing he was like our Antenomeans for no bonds could hold him: but when the devils were cast out the man was in another mind, he that could not abide the presence of Christ before, now

he can beseech Christ that he might be with him, *Luke* 3. 18. 38.

Then shall we be so foolish to thinke that the holy spirit of Christ will dwell in that soule and filthy heart, where the divell reignes and leads them captive at his will, *2 Tim.* 2. 26. but such are all the Elect, before they be recovered out of the snare of the divell; shall we thinke that the holy spirit of Christ was in *Mary Magdalene* when those seven divells kept their randevoue within her? What agreement hath Christ with the divell, that he should be as an underling in that soule where the divell reignes? Doth Christ come to justify such a soule, and not to sanctifie it at the same time? Doth he not say *come out of Babylon and be not partaker of her sinnes, that ye receive not of her plagues*, *Rev.* 18. 4. *Come out from among them and be ye separete, saith the Lord, touch not the uncleane thing and I will receive you and I will dwell in you* *2 Cor.* 6. 16. 17, *but will Christ come into the strong mans house and not bind him nor spoile his goods, is not Christ stronger then he?* *Luke* 11. 21. 22. Why then will Christ live in that soule that Sathan hath in possession, it may be twenty or forty yeeres together, before faith or effectuall calling be truly wrought in it? *If ye be the Temple of God and his spirit dwell in you, if any man defile the Temple of God, him shall God destroy, let no man deserve himselfe* *1 Cor.* 3. 16. 17. Doth Christ say this, and will he himselfe live and dwell among divells, especially where they rule and reigne; I hope no Christian truly justified will harbour such blasphemous thoughts within him, lest they should say, *he hath an uncleane spirit*, *Marke* 3. 20.

Secondly, But will they yeeld and say, God forbid that we should thinke that the holy Spirit of God should dwell and live in that soul that the divell hath in possession: then I reply and say, if any man have not the Spirit of Christ, he is for the present none of his; *Ye are not in the flesh but on the spirit, if so be the Spirit of God dwell in you*, *Rom.* 8. 9. *There shall no flesh be justified in his sight*, *Rom.* 3. 20. but saith *Paul*, *You in times past were Gentiles in the flesh, at that time yee were without Christ and without God in the world, but now in Christ Jesu: yee who were sometimes aswre off are made nigh by the blood of Christ*, *Ephe.* 2. 12. 13. Then is the righteousness of Christ wrought in us by the Spirit of Christ, that makes us cleane temples for his Spirit to dwell in; and will not his holy Spirit live among divells in a cage together of uncleane and filthy lusts? and are they for the present without Christ and without God in the world, and in the flesh? when as no flesh living shall be justified in the sight of God; and having not the Spirit of God, they for the present are none of his: then how dare any man say that they are justified in the sight of God, *as soone as they had any being in this world?* O horrible and blasphemous doctrine! that makes the pure and holy Spirit of God, to be a companion, yea a very boud to curled divells, and filthy lusts, else how can he live where the divells reigne: but thou O blessed Spirit of God, art of surer eyes then to behold evill; and canst not look on iniquity with approbation, *Hab.* 1. 13.

But

But ye in time past walked according to the course of the world, and according to the prince of the ayre that ruleth in the children of disobedience saith Paul, we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature children of wrath even as others, Ephe. 2 2, 3. but were they justified as soone as they had any being, when they lived in all manner of sinne whatsoever, the devill having their soules in full possession; But such were some of you, but ye are walked, but ye are sanctified, and then it follows, that they were justified, 1. Cor. 6. 11. doth God charge us not to cast pearls before swine, nor to give that which is holy to dogges; and will he give his chieffest benefits to them that remaine dogges and swine many yeers before they are effectually called, and have any true faith wrought in them; this is very pleasing doctrine I must needs confess for dogges and swine, but let the true Children of God take heed of it, least they sucke too much of their honey-combe, and so they poyson their souls, and perish eternally: but the righteousness of Christ is received of us, by the hand of our faith, and so becomes ours; and you see that the Scripture is cleare for it. *But they will needs be justified in the sight of God without faith or calling;* and I finde their reason to be this, because that Christ took our nature upon him, and suffered in it, therefore by the humaine nature of Christ they are truly made the sonnes of God by adoption, and justified without any faith or calling; they say that they need make no application of it to themselves by faith, *but without faith it is unpossible to please God,* Heb. 11. 6. and whatsoever is not of faith is sinne, Rom. 14. 23, therefore the truth is, *as many as received him, he gave power to become the Sonnes of God,* even to them that believe on his name, John 1. 12. God the Father signed and sealed his Son to the office of Mediatorship, but who hath any part in him: I say, *He that receiveth his testimony hath set to his seal that God is true,* John 3. 35. *He that believeth is not condemned,* but he that believeth not is damned already, because he hath not believed on the name of the onely begotten Sonne of God, he that believeth on the Sonne hath life, and he that believeth not the Sonne, shall not see life, but the wrath of God abideth on him, John 3. 18. 36. *He that believeth on the Sonnes of God,* hath the witness in himselfe, and he that believeth not God, hath made himself a lyar, because he believeth not the record that God gaveth of his Sonne, John 3. 10.

Then are such as these unbelievers named, that make God a lyar, that are in a damnable estate, and the wrath of God abiding on them; are these *justified in the sight of God?* let such doctrine be damned to the pit of hell; yet such are the Elect as well as the Reprobate before their calling and conversion, as they came into the world, untill they have justifying faith wrought in them, there was no difference betweene us and them, till our hearts were purified, *faith,* Rom. 15. 9. 2. 22. The Scripture hath concluded all under sinne, *that be promised by faith in Iesus Christ, may be given to them that believe,* Gal. 3. 22.

But they say that faith is imperfect, therefore it cannot take hold sufficiently on Christ to justifie them. I answer, if the begger can but reach out his hand, although it be weake or lame, to take his almes, yet it is his when he hath received it sure enough, as if he had received it by a stronger hand, and it were folly to say that his almes is not his, because his hand is weak or lame that received it: so he that by faith taketh the righteousness of Christ, it is his sure enough, altho' his faith were never so weak, if it be true faith, and it were folly to say that the righteousness of Christ is none of his, because he had not a stronger faith to receive it; but marke their folly, they say that a man may be justifie without faith, and yet not by faith because it is too weak; but mult we beleeve their errours, or the Spirit of God that cannot lye, *Roms. 3. 28. 4. 5. 5. 1.* but they say faith will not endure for ever, therefore it cannot justifie us, as a hand or instrument.

I answer, from the former simily, that when the begger hath received his almes, if he should bethinke himselfe then and say, this almes is not mine because the hand that took it must perish and rot in the grave; should we not thinke it grosse folly in him, and so to say that the righteousness of Christ is not mine, because my faith must end with my body; but if the beggers hand were afterward cut off, yet the almes is his for all that, and so let faith dye with us, yet having received the righteousness of Christ, that is really ours to all eternity, and the Lord looks upon his people as they are cloathed with the righteousness of Christ being received by faith, and not so much upon the hand that received it, whether it be weak or strong so it be in truth, and then he esteemes us as perfectly justifie, and shall abide so for ever.

The next grosse errours are these, they being justifie assoone as they have any being, then God cannot see their sinne, for they are perfectly righteous, even as righteous as Christ, assoone as they have any being; and faith doth but declare to them what was done before.

To speak of them that are elected before they have faith or calling, when thou wast naked and bare, I saw thee polluted in thine owne blood, then I looked upon thee, *Eze. 16. 6. 8.* shall we thinke that God did not see that cataogue of sinnes in *Manasseh* before his conversion, when as the pen-men of the Scrip- Did ture wrote as they were moved by the Holy Ghost, *2. Pet. 1. 21.* The Lord he turned not from the fiercenesse of his wrath wherewith his anger was kindled wra against *Indah*, because of all the provocation that *Manasseh* had provokid him so long, *2 Kings 14. 26.* I will cause them to be removed into all kingdomes of the earth, because of *Manasseh*, *Jer. 15. 4.* then did not God see his sinnes, altho' though afterward he repented, and prayed, and the Lord was entreated of him wro *2. Chron. 32. 13.* and saith Peter, ye denied the Holy One and the Just, and do asby fired a murthorer to be granted unto you, and killed the Prince of life, *Acts 1. 14.* and

15. *Iesus whom ye have crucified: now they were pricked at the heart, and three thousand of them converted; Acts 2. 36. 37. 41.* then did Peter see their sins, and did not God see them, when as he spake: but as he was moved by the Holy Ghost, saith Paul, *no theives, nor covetous, nor drunkards shall inherite the kingdome of God, and such were some of you, but ye are washed; doth Paul see them, and doth not the Spirit of God see them.* In time past ye walked according to the course of the world, according to the prince of the power of the ayre that worketh in the children of disobedience, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and were by nature children of wrath even as others, Eph. 2. 2. 3. did Paul see this, and did not God see it, at that time they were without Christ, and without God in the world, ver. 12. and did not God see them; saith Paul, *I was before a blasphemer and a persecutor, and injurious, 1. Tim. 1. 13.* did he see this and did not God see it? doth not Christ say, *Saul, Saul, why persecuest thou me, I am Jesus whom thou persecuest, Acts 9. 4. 5.* did not Christ then see his sinne, although he was a chosen vessel? ver. 15. but so much before faith or calling.

But after conversion, did not God see *Lots incest, and Noah drunke, and Moses and Aarons unbelief, which barred them out of the land of Canaan; the Lord sent Nathan to David to convince him of his sinne, 2. Sam. 12.* and he confesseth laying against thee only have I sinned, and done this evill in thy sight, Psal. 51. 4. and saith Moses, *thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance, Psal. 90. 8.* & saith the Lord, *the high places were not taken away out of Israel; nevertheless the hearts of all were perfect all his dayes, 2. Chro. 15. 17.* yet he was wroth with him that told him of his sinne, and put him in prison and oppressed some of the people at the same time, chap. 16. 10. and trusted in the Physician more then God ver. 12. then did not God see this, how shoulde I the Preacher have known it, if God had not told him? (saith the Lord) among my people are found wicked men, they lay waste as he that setteth snares, they set a trap, they catch men, they overpass the deeds of the wicked, they judge not the cause of the fatherlesse, yet they prosper, Jer. 5. 26. 28. the sinne of Judah is written with a pen of iron, and with the point of a Diamond it is graven upon their heart, Jer. 17. 1. (saith Paul) Peter and the other Jewes despised, insomuch that Barnabas also was carried away with their dissimulation, Gal. 2. 12. Did Paul see this and did not God see it? when Peter denied Christ, did not the Lord see him, the Lord turned and looked upon him, and Peter remembred the unled words of the Lord, and Peter went out and wept bitterly, Luke 22. 61. 62. *Yee are a fool, when will ye be wise, he that planted the ear shall not he hear? and he that has formed the eye shall not he see?* Psal. 94. 8. 9. the Lord knowes the thoughts of men, almen; then I conclude, that a man may build upon the true foundation, hay, him wood, or stubble, and he may suffer losse, but himselfe shall be saved, yet so did he aby fire, 1. Cor. 3. 11. 12. 15. therefore God sees all the sinnes of his justified children, both before and after conversion.

*A short view of the Antinomean Errours,*

And although it be said, *He beheld no iniquity in Jacob, nor perversesse in Israel, Num. 23. 21.* yet he saw it although he wold passe by their transgressions, *Micah 7. 18.* and would not suffer *Balaam* to curse them, neither would he forsake them, but correct them as he saw good, and not according to their enemies rage which hath no mercy. And although it be said that they cannot sinne, *1 John 3. 9.* yet saith the lame *John*, *if we say that we have no sin, we deceive our selves and the truth is not in us, 1 John 1. 8.* but yet they doe not sinne that sinne unto death, *1 John 5. 16.* neither with that whole swing as wicked then doe : but the *Spirite* striveth ag. *the flesh*, that they cannot doe the things that they would, *Gal. 5. 17.* yet how can he be cleane that is borne of a woman? who can bring a cleane thing out of an unclean? *Job 14. 1.* how can man be justified with God, or how can he be cleane that is borne of a woman? *Job 25. 4.* *Who can say I have made my heart cleane, Pro. 20. 7.* there is no man living that sinneth not, *1 Kings 8. 46.* *2 Chron. 6. 16.* *Eccle. 7. 20.* Then are we perfectly righteous; I meane in respect of degrees in this life; if this were so, how can there be any degrees of grace, as a strong faith in some and a little faith in others? Of how can there be any grotw in grace, if we had already attained; or were already perfect in degrees? but perfection in this world consists not in the absence of sinne, but in the fight of sinne, and fighting against sinne, and groaning under the burthen of sinne: and because we sinne daily, we must aske forgiveness daily, and to be kept from temptation daily, *Math. 6.* we are not perfect in degrees of grace heere, therefore the Sacrament was ordained to strengthen our faith and to increase our holinesse; but they that say that they are as perfect as Christ, what makes them to receive the Sacrament which is onely to strengthen their faith? let the subtellest of them make answer if he can; but saith *Paul*, *as ye abound in every thing, in faith, and iusterice, and knowledge, and in all diligence, and in your love to us, so abound in this grace also, 2 Cor. 8. 7.* and saith *John*, *I pray God thou maiest prosper even as thy soule prospereth, 3 John 2.*

Yet I grant that we are perfectly justified at once, but we are not perfectly sanctified in this life, I meane in respect of degrees, although we be perfectly sanctified in respect of parts, as a child hath all the parts of a man, but he must grow up unto the degrees of a man; then what bold presumption is this, to say we are perfectly righteous as Christ, when as he neither wants parts nor degrees; and besides, it is in him as in the Fountaine, and in us but as the Cesterne, *out of his fulness we receive grace for grace, John 1. 17.* againe, he was never defiled with sinne as we are, and we have no more of his righteousness then our weake faith is able to receive; yet I grant he that hath little shall have no lacke; yet there is degrees of grace here, and of glory hereafter; *God gav not the Spirite to Christ by measure, John 3. 34.* but unto every one of us is given grace according to the measure of the gift of Christ, *Ephe. 4. 7. 16. 13.* the let us take heed lest we offend Christ in boasting of our righteousness, wh-

we have nothing but what we have received, then why should we boast as if we received it not, 1 Cor. 6. 7. and take heed lest you say God cannot see your sin, for be sure your sinne will find you out, Num. 22. 22. the Lord commanded Job for a perfect man, upright, and one that feared God and eschewed evill, Job 1. 1. yet Job sinned not onely in his passion, chap. 3. but afterward when he faulth, the Lord breaketh me with a tempest, and multiplieth my wounds without cause, chap. 9. 17. he saith, I am righteous, and God hath taken away my judgement, my wound is incurable without transgression, chap. 34. 5. 6. he saith I am cleane without transgression, I am innocent, neither is there iniquity in me, behold he findeth out occasions against me, chap. 33. 9. 10. he hath said, I am more righteous then God, chap. 35. 2. But did not God see all this? The Lord answered Job and said, shall he that contendeth with the Almighty instruct him, he that reproveth God let him answer it; wilt thou disannull my judgement? wilt thou condemne me that thou maist be righteous? chap. 40. 2. 8. then how dare these men say, that they are as righteous as Christ, and that God can see no sinne in them; but the truth is, they are sicke of Jobs disease, and it were good for them if with him they would repent of their pride, and abhorre themselves in dust and ashes, Job 42. 6. then should they see the end of the Lord, that the Lord is very pitifull and of tender mercy, James 5. 11. but it may be they will catch at those words, when the Lord said to satan, thou mouest me against him to destroy him without cause, Job 2. 3. I answ. That the devill that accuser of the brethren, could not tax him of any soule or scandalous sinne, yet Job had his failings as well as other men; as he saith, when his passion is over that if he should contend with God, he cannot answer one of a thousand, then how shall man be just with God? Job 9. 23. and saith David, O God thou knowest my foolishnesse, and my sinne is not hid from thee, Psal. 69. 5. Then whether shall I goe from thy presence, thou knowest my down-sitting and my up-rising and understandest my thoughts afarre off, thou knowest my pathes, and art acquainted with all my wayes, Psal. 139. 2. 3. we heare of none that have learned the language of Canaan, that pure language, that call on the name of the Lord and serve him with one consent, Zeph. 2. 9. in all the booke of God, saying, I am perfect, I am pure, I cannot sinne if I would, or if I did, God cannot see my sinne, I am as righteous as Christ, I need not grieve for my sinne nor pray for pardon; but contrary saith Peter, I am a sinfull man O Lord; and saith Paul, I am the least of all Saints Ephe. 3. 8. and the chiefest of all sinners, 1 Tim. 1. 15. and saith David pardon my sin for it is great Psal. 25. 11. and in humility saith Abraham, I am but dust and ashes; and saith Jacob, I am the least of all thy mercies; and saith John Baptist, I am not worthy to loose the latchet of his shoe; and saith the Centurian, I am not worthy thou shouldest come under my Rooffe; then where did these men learne this their proud boasting of their holinesse, which the Lord saith is a stink in my wrath and a fire that burneth all the day, Isa. 65. 5.

In the next place, they tell us that they are assured of this their happy condition onely from a verball testimony, they say from the spirit of God; yet they deny the operation or sanctifying worke of the same spirit of God, to be any meanes whereby they may come to know their justification, for this they say is the doctrine of our legall teachers that goe by markes and signes.

But here they deny one of the witnessies, whereby we should come to know our condition as we stand in the sight of God; for saith *Paul*, *the spirit it selfe beareth witness with our spirit that we are the sonnes of God*, Rom. 8. 16. when Christ comes into the soule, he brings both water to sanctifie and blood to justification us; *This is he that came by water and blood, not by water onely, but by water and blood*, then the spirit beareth witness because the first is truth; then the Father, the Word, and the Holy-ghost, will bears Record with our spirit here on earth, when our spirit with the witnessie of water doth sanctifie us, and that on other witnessie from the blood of Christ doth justify us, then are we really the sons of God, 1 John 5. 6. 7. 8. the spirit of God first convinceth the heart of sinne, and then subiecteth the heart to his will, and then gives testimony by a divine reasoning on this manner saying, *He that believeth shall be saved*; then our spirit or conscience makes answer, saying, *I beleieve*; then the conclusion arises from both these witnessies, that I am the child of God.

For it is not enough to have a perswasion that we are the children of God, except with that perswasion the gift of faith be wrought in us with all the qualifications of a child of God; as the grace of feare, not a slavish but a filiall feare, wrought in our hearts that we may not depart from him, Jer. 32. 40. by neglecting of any duty commanded, or committing any sinne forbidden, *my sonne feare thou the Lord* Prov. 24. 21. that is feare to offend him, and *be carefull to please him in all things*, John. 8. 29. and to love and delight in his presence, Psal. 73. 28. to honour and reverence his name, Mal. 1. 6. Psal. 111. 9. and to serve and obey him in all things, John 5. 30. Mar. 26. 39. he that findeth an inward desire and an outward endeavour to doe these things is certainly the child of God; but a bare perswasion without any operation or sanctifying worke of the spirit of God in the soule, is the suggestion of the divell, *who would perswade them that tell you that they doe God service*, John 16. 2. whose possessors slay them and holde themselves not guilty, Zac. 11. 5. The divell can easily turne himselfe into an Angell of light, to deceive those that deny all markes and signes of grace in them; but can the spirit of God come into the soule where the divell dwells in full possession, and bind him and cast him out, and change the will and affections from the service of the divell to serve himselfe? can the strong holds of the divell be cast downe, and the Throne of Christ set up without any noise or stirre in that soule? it is rather an evidence that soule was never changed, then not to be seneeable of it any otherwayes but onely by a bare testimony, not looking what work the Lord hath wrought in it, nor knowing any thing by experience but by heare-say, or a testimony of the

the divell, or some lying spirit which hath told him so.

But what saith the Apostle John, *Ye have an unction from the holy one, and ye know all things; the anointing which ye have received abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth and is no lye; and even as it hath taught you, ye shall abide in him; if ye know that he is righteous, ye know that every one that doeth righteousness is borne of him,* 1 John 2. 20. 27. 29. sometimes the spirit of God ceaseth to give testimony a long time together; then our spirit or conscience witnesseth from the worke wrought by the spirit of God, this anointing abideth in us, and teacheth when the verball voyce or testimony is gone or ceaseth; for saith Paul, *our rejoicing is the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisedome but by the grace of God, we have had our conversation in the world,* 2 Cor. 1. 12. *I have lived in all good conscience before God to this day.* Act. 22. 1. *I say the truth in Christ I lye not, my conscience beareth me witness in the Holy ghost,* Ro. 9. 1. Thus you see that we must not content our selves with a bare testimony, but we must labour to see the work wrought in us, let but thy conscience bring thee to thy tryall and thou shalt easily see how it is with thee; and doe not say that this is legall teaching, lest thou be filled with fancies and no reall worke of grace be wrought as yet in thee, and doe not thinke that the spirit of God will worke when thou liest still and remainest an empty trunke or a dead stone; no thou must be made a living stone, and must worke actively by the movings of the spirit of God in thee: *draw me, and we will runne after thee,* Cant. 1. 3. *I sha'l runne the wayes of thy Commandements when thou doest enlarge my heart,* Psal. 119. 32. but this they condemne as legall teaching, because i spirituall sloathfulness hath so possessed them, that they will make no other triall, but rest upon a bare idle persuasion or testimony, but whether it came from God or the divell they know not.

Well, they say they are justified as soone as they were borne, and then as righteous as Christ, and this they know from a bare testimony; *now is following say they, that God cannot correct them, neither doth he correct for their sinne, but only to exercise their fash.*

I grant that God doth not punish his children in wrath and fury, with plagues and vengeance, but as gentle corrections from a loving father for their good, yet still sinne was the cause of it; saith David, *there is no soundnesse in my flesh nor rest in my bones, because of my sinne,* Psal. 38. 3. 4. 5. *why doth the living man complain?* *man is punished for his sinne,* Lam. 3. 39. *then art thou made whole, sinne no more lest a worse thing come unto thee,* John 5. 14. if David a man after Gods owne heart sinne scandalously, the sword shall never depart from his house, 2 Sam. 12. 10. God is not partiall in his corrections, though Coniah were *as the signet upon my right hand, yet would I plucke him thence,* Jer. 22. 34. *that soule that sinneth it shall dye,* Ezek. 18. *all things come alike to all; there is one event to the righteous and to the wicked,* Eccles. 9. 2. *the wayes*

of sinne is death, Rom. 6. 23. And every sicknesse or inward griefe or sorrow or outward hurts, or maladies, all are but parts and parcels of this wages that we receive from the service of sinne, and we receive this wages by parts and parcels daily; for as *Adam* in the day that he sinned he began to dye, he received some part of that wages of sinne, death seized upon him and slew him by degrees; and so we as soon as we were borne began to dye, and all those afflictions and sorrowes that doe befall us doe but haffen us to our end; but who is freed from these things? *what man is he that liveth and shall not see death*, Ps. 89. 41. *our Prophets are dead, and our fathers are fallen asleep; wise men dye as well as fooles, for all must dye, and be as water spilt upon the ground*. 2 Sam. 14. 14. then God doth correct and that heavily for sinne; yet his corrections are sweetned to his people, the sling or bitterness of them is taken out; yet we shall not be freed from corrections nor death. so long as we carry a body of sinne daily about with us; *death is passed upon all men, for that all have sinned* Rom. 5. 12. but will they say that death is not a correction? *it is the king of terrors*, Job 18. 14. will they say death is but to exercise their faith; but suppose one of them were shot with a bullet, how would he exercise his faith? or can they exercise their faith to prevent a sinne, when they are corrected for their sinne already committed; saith *David*, before I was afflited I went astray, Psal. 119. 67. and *Manasseh* was converted in the furnace of afflictions, which was the meanes to beget his faith, and not to exercise it before he had it: it is manifest enough that God doth correct his people for sinne; if thy children forsake my law, and if they break my statutes, then I will visit their transgressions with a rod, and their iniquity with stripes; nevertheless I will not take away my mercy from him, Psal. 89. 30. then let not the Antinomeans forsake Gods law, lest they feele the weight of his correcting hand, you have I knowne of all the families of the earth, therefore I will punish you for your iniquities, Amos 3. 2. then let them take heed how they say when they sinne, tush, God sees not, God is not like to themselves; he will reprove them, and set their seynes in order before them, consider this: ye that forget God left he tearre you in peeces and there be none to deliver you Psal. 50. 21. God will correct Jacob in measure, and will not leave him altogether unpunished, Jer. 10. 24. 20. 11. for the transgression of Jacob is all this, Micah 1. 5. *Zachariah and Elizabeth* are as famous as any in all the Scripture, for being both just and righteous before God, and walking in all the Commandements and Ordinances of the Lord blamelesse; yet saith the Angell to him *thou shalt be dumb and not able to speake* (which was a sore correction) *because thou believest not my words*, Luke 1. 6. 20. and *Jehosaphat* was a good man, yet if he helpe the ungodly and love them that hate the Lord, there shall wrath from the Lord be upon him, nevertheless there are good things found in him, 2 Chr. 19. 23. & *Miriam* was a good woman, yet if she speake against *Moses* the anger of the Lord is kindled, and lookehold. *Miriam became leprous white as snow*, Num. 12. 1. 9. 10. for whom the Lord

Lord loveth he chasteneth, and scourgeth every sonne that he receiveth; if ye endure chaste[n]ing whereof all are partakers, then are ye sonnes and not bastards, Heb. 12. 6, 7, 8. Ephraim bemoaned himselfe thus, Thou hast chastised me; yet saith the Lord, Ephraim is my deare sonne, he is a pleasant child, I do earnestly remember him still, my bowels are troubled for him, I will surely have mercy on him, saith the Lord, Jer. 31. 18. 20. it is a signe of a humble heart, when the Land is scourged for sinne, to acknowledge our sinnes to be the cause of it, as David did, saying to the Lord, I even I onely have sinned and done evill indeed, but as for these sheep what have they done? 1 Chron. 21. 17. see 2 Sam. 24. 10. Againe, when Nathan came to him, he said, I have sinned against the Lord, 2 Sam. 12. 13. Againe, it is the brand of a reprobate, when God ceaseth to correct him for his sinne, I will no more punish your daughters when they commit whoredome, nor your spouses when they commit adultery: Ephraim is joyned to Idols, let him alone, Hosea 4. 14. 17. so when the Lord smote Uzah for his error that he dyed, David was afraid of the Lord that day, 2 Sam. 6. 7. 8. when Christ said to his Apostles, one of you shall betray me, every one suspected his owne heart saying, Lord is it I, Mat. 26, then let not us say, God cannot correct us, nor any other for our sinnes; which is one maine cause why they refuse the covenant; but let them know if God have forgiven them, yet he will take vengeance on their inventions, Psal. 99. 8. then if God send Jonah to cry against the wickednesse of Nineveh, and he goe to Tarshish from the presence of the Lord, God will send a great and mighty wind and tempest, so that the ship was like to be broken, and Jonah forced to confess and lay, for my sake this great tempest is come upon you, Jonah 1. 2. 12. the judge of all the earth will dye right, Gen. 18. and ye shall know that I have not done without cause all that I have done, saith the Lord God, Ezek. 14. 23. and when some received the Sacrament unworthily, for this cause many were sick and weake and many dead, 1 Cor. 11. then doth not God correct his people for sinne, or will they lay they dye onely for thyself, for these men were some of them Gods people which shall not be condemned with the world, ver. 32 judgement beginneth at the house of God, 1 Pet. 4. 17. which makes David say, my flesh trembleth for feare of thee, and I am afraid of thy judgements, Psal. 119. 120. Hab. 3. 15. but these people are so full of mirth from those following grounds, that they brake out into laughter laying, they cannot sinne being in Christ, and if they shoulde yet God cannot see it, or if he shoulde chance to see it, he cannot be displeased with it, or if he shoulde be displeased, his hands are bound that he cannot correct them for it; then they must sei her repent, nor be sorry, nor pray for the pardon of any sinne, neither past, present, nor to come; neither must they heare of their sinnes any more; this fylls their faces full of comfort, when their hearts have cause enough to be heavy; saith Salomon, he is the happy man that feareth always, Prov. 28. 14. when this feare stirreth up watchfullnesse and diligence, to please God with reverence and godly feare, H. b.

12. 28. a child may feare his fathers rod, although he feare not to be disinherited, even the righteous shall see and feare, Psal 52. 6. legall threatenings cannot hurt the righteous ; saith David, let the righteous smite me it shall be a goodnesse, and let him reprove me, it shall be an excellent oyle which shall not breake mine head, Psal. 141. 6. these iower hearbs will make us relish promises the better, and stick fatter to them, and it will inflame our love to God more deeper, for saving us from those dangers threatened, and it will stirre up compassion in us towards our brethren, to helpe them out of those dangers, and to worke out our owne salvation with feare and trembling, Phil. 2. 11.

Thus they being justified as soone as they are borne, and then as righteous as Christ; this they know from a bare testimony, or revelation, or suggestion, then God cannot correct nor punish them for sin: now it followes, that they are freed from the commanding power of the law of God, by their free grace they are discharged from all duty or obedience to it, now the law of God is no rule for them, but wh<sup>o</sup> they doe is only out of love and curtesie, for they owe God nothing at all.

Here I grant that the Jusiticiall law was not made for us, and the ceremoniall law was ended in Christ, but the morrall law abides for ever; I meane the commanding and discovering power of it remaines as a glasse to beleevers, and as a rule or a bridle to keep them in continuall obedience to the Lord.

And whereas it is said, *If ye be led by the Spirit, ye are not under the law, but under grace, Gal. 5. 18.* it is to be understood, you do obey the law freely without the lashing or constraining power of the law, and where it is said, *sin shall not have dominion over you, for you are not under the law, but under grace, Rom. 3. 13.* this is plain, that if sinne have dominion over you, you are under the curse and condemning power of the law; but from the raigne of sinne and from the curse of the law, you are freed by Christ, Rom. 8. 1. Gal. 3. 13, This curse and condemning power of the law, is not made for a righteous man, but for the ungodly, for finners, and unholie, for murtherers, and whoremongers, theives, and lyars, and perjured persons, or any other sinne that is contrary to sound doctrine, 1. Tim. 1. 9. 10. *Wherefore the law is holy, and the commandement holy, just, and good, Rom. 7. 12.* but they will have the commanding power of the law, to last but till John the Batpist, because it is said, *the law and the Prophets were until John, Luke 16. 16.* and the law was added for transereffors till the seed should come, Gal. 3. 19. I answer, they prophesied of Christ till John, Mat. 11. 13. but when John shewed them the Messiah, and poyned to him with his finger, saying, *Behold the Lambe of God that taketh away the sinnes of the world, John 1. 29.* then they ceased to prophesie, or to foretell of his coming when they saw him; but to say that the law should last but till John is yet to prove, and cannot be gathered from this place; For this, *I* the law, sinne was in the world, Rom. 5. 13. but will they gather from hence, *that there was no sinne in the world after that the law was given; if* *M*ischal *subject*

he childeſſe till her death, the muſt needs be ſo for ever ; and Paul faſh to Timothio, *Till I come give atteſtance to reading, exhortation, and doctrine, neglect not the gift that is in thee, 1. Tim. 4. 12, 14.* but after that Paul is come, muſt he neglect theſe duties, because it is ſaid, *do them till I come ;* thus they force the Scriptures to favour their errors. Then they ſay *Christ is the end of the law for righteouſneſſe, ſo I ſay too, for he hath put an end to all types and shadowes of the Ceremoniall law, and he hath put an end to the curse and bondage of the morall law ; Christ hath redeemeſ us from the curse of the law, being made a curse for us, Gal. 3. 13. and from the condemning power of it, Rom. 8. 1.* but if we ſpeak of obedience to the commanding power of the law, Christ is the ſcop and end to which all our obedience tends, and he is the end for whose ſake all the promises are made good unto us, and not for our obedience, and he alone gives being and performance to them all, 2 Cor. 1. 20. and he is the end of the law for righteouſneſſe, that is, the law brings us to Christ for righteouſneſſe, and in him we have righteouſneſſe to fulfil the law, not inherent but by imputation ? Then are we freed from the law, no, then are we tyed faster in obedience to it, for almoſt as we had no power before to do it, but now through Christ we can doe all things. Againe, they ſay they have the ſpirit of God for their rule, and they doe all by a free ſpirit, and need not the law to rule them ; for they are like unto trees that bring forth fruit of themſelves without any teaching. But let them know that trees although they were never ſo rooted in the earth, yet they would never bring forth fruit of themſelves, but by the meanes of outward helps, as the Sunne and the raine and other helps, and beſides, the ſpirit of God brings them to the rule of the law, to ſquare and try all their actions by it. and ſhewes us wherein we fail, and when we doe that which is required of us.

But ſure theſe men thinke that our Fathers went to Heaven by one meaneſ, and we muſt goe thither by another meaneſ ; but faſh the Apoſtle, *we write unto you no new commandement but the old, which ye have had from the beginning, then there is but one way, Jer. 32. 39. for them and us; had they the law to have we ; and if we have the Gofpelle, ſo had they. and the law and the gofpelle command the ſame vertues, and both forbide the ſame vices : then what a cursed errore is this to thinke that God the ſonne ſhould free beleevers from all obedience to God the Father ; but we know that he who honours the ſonne muſt honour the Father, John 5. 23. the ſonne ſpeakes not of himſelfe but from the Father, ver. 16. then he that faſh he abideth in him, ought himſelfe alſo to walke even as he walked, 1. John 2. 6. but how was that faith or to he, *Loe I come ! in the volume of thy booke it is written of me to doe thy will O God : then ſaid I, loe ! I come to doe thy will O God ;* Heb. 10. 7. 9. and faith or till he, *I ſeek not mine owne will, but the will of the Father that ſent me, John 5. 30. Mat. 26. 39. my doctrine is not mine, but his that ſent me, John 7. 16. he was ſubjeſt to his Parrents, Luke 2. 51. and faſh Paul, let the ſame mind be in you that**

that was in Christ Jesus, Phil. 2. 5. and Christ saith, *Leave me*, Mat. 11. 29. I have given you an example that ye should doe as I have done to you; if ye know these things, happy are ye if ye do them, Ioh. 13. 15. 17. and for suffering he left us an example that we should follow his steps. 1 Pet. 2. 21. then did Christ free us from the law, or did he not rather by his own example shew us how to obey the law more exactly; and saith David, *thy law endures for ever in heaven*, Psa. 119. 89. and the Angels do the commandments of God, and hearken to the voice of his word Psal. 10. 3. and do not the Saints liev there by the same rule, have they not all one charter, why doth Christ teach us to pray, *that we may doe the will of God on earth as it is done in heaven*, Mat. 6. are we on earth more perfect then they, or more sanctified then they, or hath Christ done more for us then for them? if not, why then should we forlacke that rule that must be for Saints and Angels for ever? they boast of their justification, but saith Ambrose how can they be justified that are not friends with the law of God? and Luther whom they challenge for their own friend he ratifieth them among the unjustifyed, and by his confute rejects them among the unregenerate; for saith he, Paul said, *I delight in the law of God, in the inward man*, and *I serve the law of God in my mind*, Rom. 7. 22. 25. and saith David, *O how I love thy law!* Psal. 119. 97. and the blessed man delights in the law of the Lord, and in his law, *dark he meditate day and night*, Psal. 1. 2. then were Christ and his Apostles and the faithfull Ministers that succeed them all legall Preachers, for urging the law and pressing on beleevers the obedience of the law; yea; to the law more strictly, expounded by Christ, as you shall see anon, then it was by the Scribes and Pharisees. Then he that neglects the Commandements and shall teach men so, shall be least in the Kingdome of Heaven; but he that doeth them and teacheth men so, shall be called great in the Kingdome of Heaven, Mat. 5. 19. againe, how can a man teach obedience of faith, but he must needs teach obedience to the law, for if faith bear no fruits it is a dead faith, James 2. 17. 18. and if those works or fruits be not regulated by the law, they are but *grapes of gall which growes on the vine of Sodom, and their clusters are bitter* Deut. 32. 32. the workes of the law and the workes of faith are the same thing, they may be distinguished but not devided; and saith Christ to the Lawyer, *what is written in the law? how readest thou?* and he answered, *thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and thy neighbour as thy selfe;* and Christ said unto him, *thou hast answered right, this doe and thou shalt live*, Luke 10. 26. 27. 28. and doth not faith worke by love? Gal. 5. 6. againe, how can a man beleieve that God will shew mercy to thousands of them that love him and keepe his commandements, Exod. 20. 6. when they shew no endeavour at all to keepe or obey them, but scornefully terme them legall teachers that call for any obedience from them; but what makes them to love God, if the commanding power of his law doth not or if they yeld to this command of the law, why not as well to another? b

if they love God, and not as a duty to his law that commands it, it is bottomlesse, groundlesse, and in the end will be comfortlesse ; and why doe they believe in Christ but to fulfill the Fathers commandement ? for this is his commandement, *that we should believe on the name of his sonne Jesus Christ, and love one another as he the faither gave us commandement, 1 John 3. 23.* this is the woorke of God to believe on him vpon whom he hath sent, John 6. 29.

Then doe we make void the law through faith, God forbid ; yea we establishe the law Rom. 3. 31. being not without the law to God, but under the law to Christ 1 Cor. 9. 24. He that in these things serveth Christ, is acceptable to God and approved of men, Rom. 14. 18. He that speaketh evill of his brother and judgeth his brother, speaketh evill of the law and judgeth the law, but if thou judge the law, thou art not a doer of the law but a judge, Jam. 4. 11. If ye have respect to persons ye commit sinne, and are convinced of the law as transgressors ; whosoever shall keep the whole law, and yet offend in one point, he is guilty of all ; for he that said thou shalt not commit adultery, said also thou shalt not kill ; now if thou doe not commit adultery, yet if thou kill thou art a transgressor of the law, Jam. 2.9.10.11. Then bear one anothers burden, and so fulfill the law of Christ, Gal. 6. 2. here Christ claimes the law to be his, *There is one lawgiver, who is able to save and to destroy, Jam. 4. 12.* the Prophets came all saying, *Thus saith the Lord ;* but when Christ came and cleared the law from those false glosses of the Scribes and Pharisees, which say, *thou shalt not kill ;* but I say whosoever is angry with his brother without a cause, is in danger of judgement. Mat. 5. and ye have hearded say, *thou shalt not commit adultery ;* but I say, whosoever looketh on a woman to lust after her hath committed adultery already in his heart, and so of the rest ; therefore obey it and so fulfill the law of Christ ; for he saith *I am not come to destroy the law till Heaven and earth passe away, not one tittle or jot shall in no wise passe from the law, Mat. 5. 17. 18.* now when Christ hath claimed the law to be his, and cleared it from their false glosses, then there comes a young man to him saying, *Master, what good thing shall I doe to inherite eternall life ?* then Christ answers him directly saying, *If thou wilt enter into life keep the Commandements ;* he saith unto him, *which ?* Christ answered him, *thou shalt not commit adultery, nor murther, nor steale, nor beare false witness, honour thy father and mother, and love thy neighbour as thy selfe, Mat. 19. 16. 17.* and although outwardly he had beeene doing something for which Christ loved him, yet there was that inward lust of covetousnesse stukke fast in his heart ; therefore Christ sends him backe to the law to be humbled for it, *this one thing thou lackest, Marke 10. 21.* before thou art fit for faith or to have treasure in heaven, goe to the law and see thy sinne, for by the law is the knowledge of sinne, Rom. 3. 20. then is the law sinne, *nay I had not knowne sinne but by the law, I had not knowne lust except the law had said, thou shalt not lust, Rom. 7. 7.* and the law shewes us our failings when we are in the state of

grace, for if we should cast off the law from being a rule to us, we should neither know when we sin nor how to recover our selves, for where no law is there is no transgression, Rom. 4. 15. for whosoever sinneth transgresseth the law, for sinne is the transgression of the law, 1 Ioh. 3. 4. then it is time Lord to worke, when they have made vcyd thy law, Psal. 119. 126. rivers of teares runne downe mine eyes because they keepe not thy law, ver. 136. so then they that are in the flesh cannot please God, for the carnall mind is enmity against God, it is not subject the law of God, neither indeed can be, Rom. 8. 7.

Then what shall we say to those sonnes of Belial, that are so weary of the law, that as much as in them lyes they seeke to make it void, both in the commanding duties and forbidding of vices, but curled be such tenets; hath the divell so prevailed with them as to make them take counsell against the Lord and against his Anointed, saying, *let us breake their cords and cast away their bonds from us*, Psal. 2. 2, 3.

How dare they say, that Christ hath freed them from all duty, and that they owe the Lord no obedience at all, so that what they doe is out of their free love and curtesie, and not from any duty or obedience to his law, which is no rule for beleevers: But doe they make void the law, God forbid, Rom. 3. 31. faith should be employed to fetch power from Christ to enable us to obey the law, *vve are not sufficient of our selves to thinke any thing as of our selves, but our sufficiency is of God*, 2 Cor. 3. 5. *but vve can doe all things through Christ strengthening us*, Phil. 4. 13. then faith doth not free us of our duty, but makes us more able to performe our duty to the law of God, and therefore it is calld the obedience of faith, Rom. 1. 5. it stands not with true faith, to call them legall divines by way of scorne and dirision, that call upon us and put us in mind of our duty to the Lord, because say they, we owe him none; but let them know and be sure that their sinnes will find them out, Numb. 32. 23. let them take heed how they say that God is like to themselves, lest he reprove them and set their sinnes in order before them; *now consider this ye that forget God left be teare you in peeces, and there be none to deliver you*, Psal. 50. 21. 22. certainly that man was never justified from his sinne, that thinkes it not his duty to mortifie it, and doth not grieve and mourne for want of strength to subdue it, and his duty to pray against it, which our Antinomeans renounce, saying, this is legall teaching, and they will try their condition, onely from a bare testimony as I said before; although it be a suggestion of the divell, it may serve their turne well enough, while they despite the operation of the spirit of God sanctifying and changing them, and setting up his owne Image in them; giving them grace for grace with Christ; they say if we looke upon these markes and signes to know our condition, this is legall; this vwill not stand with their free grace, vwhich frees them of that labour vwhich should search and try them, they take all from a testimony vwithout examination; but this building vwill not endure the storme of persecution.

Then

Then they say that they love God terribly, and this frees them from their duty : they say, the love of Christ constraines them, but they vwill not tell us to what, for they flatly deny all duty to the Law of God : but saith Christ, when ye have done all that ye can you have but done your duty, *Luke 17. 10.* and saith Christ, ye call me Lord and Master, and ye say well, for so I am, but then ye ought to wash one anothers feet, for the servant is not above the Master : if ye knowe these things, happy are ye if so doe them, *John 13.15.16.* if the yong man call him Master, presently he sends him to his worke and duty of obedience, *Mat.19.17.* if I be your Master vwhere is my feare ? *Mat.1.6.* It is not enough to call him Lord and Master, and then to deny all duty of obedience to him ; this was the love of *Judas* who cryed, *Hale Master,* when he betrayed him : so these men say that they love him dearely, but they desie all duty to him, for they owe him none ; but time will come when they that say Lord, Lord, shall not come to heaven, but he that doth the vwill of my Father which is in heaven, *Mat.7.21.* But their true love frees them from all duty : but what love they have I know not, for this is the law of God, that we keepe his Commandements, and his Commandements are not grievous, *1 Job. 5.2.* But if they love God, why doe they despise his Law, which saith *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might :* these words I command thee this day, *Deut.6.5.6.* and where is their love to Christ they boast so much of ; for he saith these words in answer to the Lawyer, *This is the first and great Commandement in the Law, to love the Lord thy God with all thy heart, and vwith all thy soule, and vwith all thy mind,* and the second is like unto it, *thou shalt love thy neighbour as thy selfe,* on these two Commandements hang all the Law and the Prophets, *Mat.22.37.38.* And *Moses* spake the same words of the second Table, saying, *Thou shalt love thy neighbour as thy selfe* *Levit.19.18.* so that you see the sweet harmony between Christ and *Moses* ; and the same was with *Paul*, who saith, *Thou shalt not commit adultery, kill, nor steale, nor beare false witness, nor covet :* love worketh no ill to his neighbour, therefore love is the fulfilling of the Law, *Rom.13.9.10.* then doth love drive them from the law : saith *David*, *Oh hou ry I love thy law :* and what followes ? *it is my meditation all the day, Psal.119.97.* thy testimonies are my delight, and what followes ? and my counsellours, ver.24. Unless thy law had beeene my delight, I had perished in mine affliction : I will never forget thy precepts, for with them thou hast quickned me ver.92.93. that is, the shewing him his duty revived his dull spirits that began to flagge and faint : but these men despise the Law of God, because it is sent by *Moses* ; but saith Christ, had ye beleaved *Moses*, ye would have beleaved me, for he wrote of me ; and if ye will not beleieve his writings, how shall ye beleieve my words, *John 5. 46.47.* *Moses* told them that the seed of the woman should break the serpents head, *Gen. 3. 15.* and that the Lord thy

God will raise up unto thee a Prophet from the middest of thee of thy brethren like unto me; unto him shall ye hearken, and he shall speake unto them all that I command him, *Deut. 18.18.* and saith the Lord, This is my beloved Sonne; heare him, *Mat. 17.5.* the Apostle to set forth the faithfulness of Christ, compares him with faithfull *Moses*; for saith he, Christ was faithfull to him that appointed him; as also *Moses* was faithfull in all his houise, *Heb. 3. 2.* then why must *Moses* be so despised, who was as faithfull to the Lord as ever man was, but yet the message was the Lords? then why must Gods law be despised? because you like not the messenger that brings it. Againe, Christ cleares the law of *Moses* from their false glossies: but it seemes in their conceit that *Moses* hath so defiled it, that Christ is not able to cleare it againe except he take it quite away; for they are not minded to make it a rule to beleevers although they perish by swarving from it; as that cursed Whoremonger that is so busie to broach those sweet tolerations for his owne vilany, and for such as he, who esteeme the law of God as a heavy burden to them, and as a bridle to restraine them from their sweet pleasures in sinne, but if they leave this rule, they must needs offer polluted bread to the Lord, and the blind, and the lame, and the sick, in their offering, which is evill; that their governour wvould not be pleased vwith nor accept their persons then cursed be that deceiver that hath in his flocke a male and offereth unto the Lord a corrupt thing, *Mal. 1.7 8 9.* 14. if the Lord wvrite unto you the great things of his law, and you count them as a strange thing, *Hos. 8.12.* If you doe not make the law of God your guide, you must needs bring strange fire to the Lord, as the Sonnes of *Aaron* did and perished for their presumption, *Levit. 10.12.* for vwho required these things at your hands, to tread my Courts? to vwhat purpose is all that ye doe? bring no more vaine oblations, it is iniquity, my soule hateth them, they are a trouble to me, I cannot beare them, *Isa. 1.11. 12.13.14.* see *Amos 5.25.26.* He that killeth an oxe is as if he slew a man and he that sacrificeth a lambe as if he cut off a dogges necke; he that offereth an oblation as if he offered swines blood; and he that burneth Incense as if he blessed an Idoll; the reason is, because they have chosen their owne vvayes *Isa. 66.3.* thus saith the Lord Stand in the vvay and see, askē for the old pathes vwhere is the good vvay, and vvalke therein and ye shall finde rest for your soules; but they laid vve vvill not vvalke therein: Heare O earth I vvill bring evill upon this people, the fruit of their owne thoughts, because they have not harkened to my law but rejected it, then it followes, to vwhat purpose cometh their incense to me from, *Sheba*, your offerings are not acceptable, nor yore sacrifices sweet unto me, *Jer. 6.16.19.20.* these people are like unto King *Saul*, vwho fortooke the commandement of the Lord and then wvould goe offer the sacrifice of his owne devising; but to obey had beene better then sacrifice, and to harken then the fat of Rams, *1 Sam. 15.22.* so these men forsake the law of God, and say that it is no rule for

for beleevers ; and then they say that love will move them to something unrequired, not as any duty nor done in obedience to the Lord, but out of free love and meere good will and curtisie ; but I say, if it be not done by the rule, and weighed in the ballance of the Sanctuary, but onely of their owne head, God will say of them as he said of *Saul*, *Rebellion is as the sinne of witchcraft, and stubbornnesse is as iniquity and idolatrie, because thou hast rejected the word of the Lord, he also hath rejected thee from being King*, 1 Sam. 15. 23. and now O Israel, what doth the Lord require of thee, but to feare the Lord thy God, and to walke in all his wayes, and to love him, and to serve him with all thy heart, and with all thy soule and to keep the Commandements of the Lord and his statutes, which I command thee this day for thy good ? *Deut. 10. 12. 13.* but they will answer, that their free grace hath freed them from all duties, so that they doe not stand in feare to offend the Lord, neither are they bound to walke in all his wayes nor to serve the Lord with all their heart and soule, nor to endeavour to keep his lawes and statutes for their good, this they say is legall, and but the words of *Moses*, and they can love God ; and this they can shew sufficiently from their free will unrequired of God, or done in obedience to his law, for it is no rule for them, neither doe they acknowledge any duty to it. Againe they are not acquainted with the graces of Gods spirit that are wrought in his people ; I mean such as theire, 2 Cor. 7. 11. tell them what carefullnesse godly sorrow hath wrought in you, and they will answer, that their care is taken ; and what a clearing of your selvyes, and they will say that they are as cleere from sinne as Christ ; and of anger for sinne, and they will say, that they have none to be angry at ; and of feare to offend God, and they will say, that they cannot sinne to offend him ; tell them of a desire to please God, and they will say, that Christ hath done that already and what need they to trouble themselves ; tell them of a zeale for Gods glory and revenge on sinne, and they will say, these are legall things which they are freed from, and so of all other graces, they know not what we meane : But they have faith to see that all is done by Christ without faith or application, onely when faith is come by it, they can see what was done in them before and without it ; they say Christ lives in them, and acts and moves them as we move a stome ; and they are still as an empty tranke for his spirit to move in, so that nothing is required of them, but onely to let the spirit of God doe his owne worke in them and by them ; & they remaine still but dead stomes, they are not acquainted with that principle of life that is put into Gods people ; they are not as yet made living stomes, but they like *Balaams Ass* remaine as they were, a though hee speake with mans voyce yet an Ass still, and so are they ; but the child of God is quickned that was dead in trespasses and sinnes, *Ephes. 2. 1.* faith Christ, *for that heareth my word and believeth on him, that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life, Joh. 5.*

24. from all this vve may cleerly see, that duties of obedience are required of beleevers, and they will be easily convinced of it, that are living members of the misticall body of Christ, and living stones in his spirituall building ; but for dead stones and empty trunkes, we wonder not much at their folly, which breaks out into all licentiousnesse and abominable practises ; as for example, a woman prostrating her selfe to uncleanness, said, you thinke that you should sinne if you should lye with me ; but what law doth forbid it unto us ; O horrible practise of lawlesse people ! but when they see any to live as neer the rule of Gods law as they can, those they reproach with such names as these, dutymongers, duty-doers, followers of legall preachers, scorning that word of God which condemnes their sinfull courses ; and to expresse their dislike of the duties of holinesse, they say, What have we to doe with the dungie dutry duies of sanctification, we thanke God through Jesus Christ we have nothing to doe with them ; these they say are workes for horne-booke Christians ; they tell us that beleevers doe duties onely in respect of men, for God requires none at their hands ; they are so deluded that a woman said, Jesus Christ came andooke her by the hand and asked her why shee was so sad, and bad her leave off her mourning for sinne and be cheerfull, for shee greatly dishonoured the Gospell in being troubled for her sinnes : another, as shee was sitting by the fire, Christ came to her and bad her pray for such a one of her acquaintance, that she may have assurance, which she did, and presently the party received by a light from Heaven full assurance : and another laid, nothing troubled her so much as the time shee had spent in prayer and other duties, which held her so long from her comfort : these are they that will not be guided by the law of God, who are given up to strong delusions to beleeve lyes, *that they may be damned who beleieve not the truth, 2 Thess. 2. 11, 12.* But when these men with their owle eyes cannot abide the Sun-beames of cleare Scripture against them, they would hide themselves with some humane testimonies, wrested and distorted from the true meaning and intention of their alledged Authors. First, they boast highly that Master *Luther* is theirs wholly, and they hold nothing in this point, but what they sucked from his breasts ; but by this instance you may see how they serve the rest, for Master *Luther* was so farre from being an Antinomean, that no man doth more expelly and soundly overthrow and contradict this wicked opinion then he, neither can any man desire a stronger humane witnessesse against them then Master *Luther*, read his words with a pause and judge ; satan saith he stirreth up daily new Sects, and now he hath raised up a sect of such as teach that the ten Commandements are to be taken out of the Church, and that men should not be terrifid with the law ; see this in *Luther's* Preface to his Commentary on the Gal. and in pag. 171. he speaketh of three sortes of men that abuse the law ; first, those that seeke justification by the law ; secondly, those that will utterly exempt a Christian man from the law ; and on

page 153. he admonisheth all those that feare God, that they would learne out of *Paul* to understand the true and proper use of the law, which I feare saith he, after our time will be troden under foot and abolished by the enemies of the truth; but if Master *Luther* thought that Christ had abolished the law, he would never desire men fearing God to learne the true use of it, and if he feared that men would abolish it, then sure he thought in his judgement, that it ought not to be abolished; and if he esteeme them that would abolish it to be enemies to the truth, then sure he is not their Patron, and in page 154. he saith, we doe plainly testifie that we reject not the law nor workes, as our adversaries doe falsly accuse us, but we doe altogether establish the law and require the workes thereof, and we say the law is good and profitable, and chap. 5. 14. page 154. saith he, it is necessary that godly Preachers shold as diligently teach the doctrine of good workes as the doctrine of faith; for satan is a deadly enemy of both; but then is *Luther* an Antinomean? doth he not directly contradict your foolish tenents, and disclaime you as adversaries and false accusers: you reject the law and workes, but he rejecteth neither; you abolish the whole law, but he establisheth it; you reject them for legall preachers, that teach not Christ aright who urge men to the duties of the law, but he imposeth it as a necessary part of their office to urge the law, as to teach the doctrine of faith: for shame never claime *Luther* moare.

But they object to small purpose that *Luther* should say, *Christ hath abolished all the law of Moses*; so I say too, that he hath abolished all the ceremoniall law of Moses; but they say he saith, pag 177. *man is not justified by Gods law, nor mans law, but by Christ alone*, so I say too; but will it follow hence, that because the law doth not justifie a sinner therefore it is void, it is like as if a man should say, that because he cannot heare with his eyes, nor see with his eares, therefore they are all void and of no use to him; this is Antinomean divinity.

And so because the terrors and torments of the law are taken off to beleivers, therefore the law is void to Antinomeans: if this be so, then if the sting of death be taken off to beleivers, by their divinity they must not dye nor be couraged for their sinne; but as the sting of death and afflictions is taken away to beleivers, and so they are sweetned unto them, but not taken away, so the curse or sting of the law is taken away, yet the law is not made void; and so one of *Luthers* Schollers saith, the Regenerate are not under the law, in respect of justification, accusation, condemnation or coaction; but he affirmeth a threefold use of the law to the Regenerate: First, as a doctrine to direct in duties: Secondly, as a glasse to see the defects of them: Thirdly, to restrain corruption that is in them; And Master *Calvin* in his second book of Institutions, pag. 7. sect. 12. speakes of the morall law as it concernes the faithfull, how they should use it: namely, to know the will of God, and by the fervent meditation

ditation of it, they should be excited to the obedience of it, and strengthened in their obedience of it, and restrained from the offences of it; in the 13. sect. Libertines deny the law because it is the ministration of death; but farre be it from us faith hee to hold such a prophane opinion; he saith, it hath an excellent use, namely, to be a perpetuall rule of life, and so in the 14. and 15. sect. and in the third booke 19. chap. sect. 2. he saith, although Christians must lift themselves above the law, and forget the righteousnesse of the law; yet saith he, we must not conclude the law as needlesse, for it doth not cease to teach, to exhort, and to incite to good, though before Gods Tribunall, it hath no place in our consciences; the law therefore by Master Calvins doctrine and determination, abideth by Christ an unviolable doctrine.

I might mention many famous Divines, that have confuted this cursed heresie in their several ages, but I will only here mention one more to these two of famous memory in the Church of God, because their booke are all extant and easie to be had, without much trouble to the Reader, it is that judicious Mr. Perkins, in his fruitfull writings appeareth every where, as in his Golden-cheyn chap. 31. having set downe the use of the morall law in the unregenerate, he concludeth, that the use of the law in the Regenerate is farre otherwise, for it guideth them to new obedience, which may be acceptable to God through Christ; and in his Commentary on the *Gall.* page 172. line 6. he sheweth, that still the Lord repeateth his law in his old tenure: First, to teach us that the law is of a constant and unchangeable nature: Secondly, to adverteſe us of our weaknesse, and to shew us what we cannot doe: Thirdly, to put us in mind still to humble us, after we have begun by grace to obey the law, because *even then we came farre short in doing the things which the law requireth a* our hands; and on page 119. line 35. he enquireth, now faith is come, what is the guard whereby we are now kept from sinne? he answereth, the morall law which is as stakes and nailes fastened to range men in the compasse of the owne duties, Eccles. 12. 11. and upon page 201. line 4. he puts forth this queſtion, how farre the morall law is abrogated; his answer is three wayes: First in respect of justification: Secondly, of maladiction: Thirdly, in respect rigour; for them that are in Christ, God accepteth their endeavours to obey for obedience it ſelſe, nevethelieſſe saith he, the law as it is a rule of good life is unchangeable and admitteth no abrogation, and Christ in this regard, did his death establish it, Rom. 3. 31. and page 253. li. 25. he saith, the law must be conſidered two wayes: First, as a rule of life; thus Angels are under the law and *Adam* before his fall, and the Saints in Heaven, and none yeld more ſection to the law, then they, and this ſubjection is their liberty; but why did the Antinomeians leaſte this divinity? that Christ came to abrogate the law of Innocency, which *Adam* had before his fall, or the eternall law of ſaints and Angels glorified; also in his Treatise of Conſcience, chap. 2. he saith,

morall law bindeth the consciences of all men and at all times to obedience. Now good Reader get these booke, *Calvins Institutio*n*s*, and *Luther*, and *Perkins* on the *Galla*, and see these things that thou maiest be satisfied, and shake off these seducers, as *Paul* shooke off the Viper, *Acts* 28.5; lest thou perissh eternally by them.

Well, thus we have driven them from their strong holds, the Scripture is against them, and good men forsake them, for they have made lies their refuge, and under falsehood have they hid themselves; but the haile shall sweep away their refuge of lies, and the waters shall overflow their hiding place, *Isa.* 28. 25. 17.

*But when thou art Spoyled, what wylt thou doe? though thou cloahest thy selfe with Crimson, though thou deckest thy selfe with Ornamentes of gold, though thou paintest thy face with painting, in vaine shalt thou make thy selfe faire, thy lovers will despise thee, *Jer.* 4. 30.* Thou art called to give an account of thy Stewardship, art thou resolued what to doe? that when thou art put out, thy Antino-mean proselites may receive thee into their houses, *Luke* 16. 2. 4. thou hast but one shift more, that when thy Masters debtors are called, to deny half their debt, to take their bill and presently discharge them of all their debt written in the old Testament; and if this will not please them to receive thee, when God and good men have cast thee off, then take thy bill and write presently *scriptum est*, any thing is scripture, and of an equall value with it, if it be but written in a play booke or ballad, if this will not doe to be maintained privately amongst them, tell them that thou knowest no word of God, but Christ and this word is in thee, and therefore thou needest no other helpe without thou art so full of light within; these things comes next to be answered.

They deny utterly the authority of the old Testament; yet this need not to trouble us, when as it is so abundantly confirmed both by Christ and his Apostles in the new, not onely by quoting of it, but giving it the name and title of Scripture; *Paul* speaking of *Genesis*, saith, *What saith the scripture?* *Abraham beleaved God, Rom. 4. 3.* and of *Exodus*, *The Scripture saith unto Pharaoh, Rom. 9. 17.* and of *Numbers*, *that the scripture might be fulfilled, John 19. 36.* and of *Deuteronomie*, *as the scripture hath said, John 7. 38.* and of *Isaiah*, *the scripture saith, Rom. 10. 11.* and of the *Psalmes*, *that the scripture might be fulfilled, and of Zechariah, another scripture saith, John 19. 24. 28. 47.* what shall I say? Christ beginning at *Moses*, and all the Prophets, expounded unto them in all the Scriptures the things concerning himself, then opened he their understanding that they may know the Scriptures, what was written in the law of *Moses*, in the Prophets and *Psalmes* concerning himself, *Luke 24. 27. 44. 45.* saith Christ, *search the Scriptures for they testifie of me, John 3. 39.* now I demand what Scriptures these were, if not the old Testament, for the new was not yet written? and so *Apolles* mighty in Scripture conuincide the Jewes,

*A short view of the Antinomian Errors,*

shewing by the scripture that Jesus was Christ, Acts 18. 24. 28. and all that was written aforetime was for our learning that we through patience and comfort of the scriptures might have hope, Rom. 15. 4. then how dare these men deny the old Testament that is so confirmed both by Christ and his Apostles in the new, which is the language of their Honey-combe.

*Some Errors that are in a little booke called the Tree of Knowledge of Good and Evill, discovered and answered.*

**I**N that Book they make any humane writings to be Scripture, and make no difference betweene play-booke and the Scripture of truth, Dan. 10. 21. but all Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works, and the Scripture is able to make thee wise unto salvation, 2 Tim. 3. 15. 16. 17. then are the writings of men such a Scripture? Again, the Scripture is of no private interpretation, For the prophecy came not in old time by the will of men, but holy men of God spoke as they were moved by the Holy-Ghost, 2 Pet. 1. 20. 21. then is mens writings Scripture? He that shall add to this Booke, God will add to him all the plagues that are written in this Booke; or if any man shall take away anything from the words of this Booke, God shall take away his part out of the Booke of life, Rev. 22. 18. 19. then surely the two Testaments with all their severall Chapters, contained in them, are the Scripture, and not any humane writings whatsoever.

But I fear any Scripture may serve them that regard none at all, for they say, that they are led onely by an inward Principle, so that they need no other help at all; but the noble Bereans did search the Scripture daily to see whither those things were so, Act. 17. 11. the Scriptures should be the sole Judge of all controversies and that by which we should try all our thoughts, words, and actions; therefore saith Christ search the Scriptures, Joh. 5. 39. To the law, & to the testimony, if they speak not according to that, it is because there is no light in them, Is. 8. 20. for the Pen-men of it could not erre in writing of it, the Apostles were filled with the Holy-ghost, & they spoke as the Spirit gave them utterance, Act. 2. 4 and when they mention that which is written in the old Testament, they say, thus saith the Holy-ghost, Heb. 3. 7. and well spoke the Holy-ghost, Act. 28. 5. He spoke by the mouth of his holy Prophets since the world began, Luk. 1. 70. therfore when these men say the law is written in their hearts, & they need not the law in the letter of it, they do erre, not knowing the Scriptures, Mat. 22. 29. they think because they see the act of murther and theft are sins, therfore they see enough, but so much a carnall man may see. with that remainder or reliques of the law that was in Adams heart, & many do by nature the things contained in the law, which shew the works of the law written in their hearts, Rom. 2. 14. 15. but yet Paul did

did not see the lust of heart to be a sinne; but by the written law, Rom. 7. 7. we know but in part; and we see but darkly as through a glasse, 1 Cor. 13. 12. we see Christ but through the lettice, Cant. 2. 9. and when we see our sinnes by the law, if we doe not continue therein, we soone forget what manner of men we were, James 1. 24. 25. then let us obey that command, and write us a copy of the law, and read therein all the dayes of our life, Deut. 17. 18. 19. and the heart of man is deceitfull above all things, and who can know it? Jer. 17. 9. then we had need to try our selves daily by the written law of God, that we turne not aside from it, and saith Paul, not as though I had already attained or were already perfect; but I follow after brethren, I count not my selfe to have apprehended but I forget these things behinde, and presse toward the marke; nevertheless whereunto we have attained, let us walke by the same rule, let us mind the same thing, Phil. 3. 12. 13. 14. 15. and as many as obey this rule, peace be on them and mercy, Gal. 6. 16.

Againe they say there is no other word of God but Christ, because in the beginning was the Word, and the Word was with God, and the Word was God, and the word was made flesh, John 1. 1. 14. but Christ is in them and so the Word is perfectly in them, and they neither know nor need any other: It is true Christ is the essentiall word of God, being the second person in Trinity, but he is not the written word of God contained in letters and sillables, which are Gods owne words, although many of them were spoken by men: for it is said, God spake all these words and said, Exod. 20. 11 then blessed are they that heare the word of God and keepe it, Luke 11. 28. and againe Christ said, you are cleane through the word that I have spoken unto you, John 13. 3. and Christ will sanctifie his Church by the washing of water with the word, Eph. 5. 26. but neither water nor word were his person, it were folly to think so, then let the word of Christ dwell in you richly, Col. 3. 16. he that heareth my word and believeth in him that sent me, hath everlasting life, John 5. 24. his sheep heare his voyce and follow him; they have Moses and the Prophets, let them heare them, for they all spake, Thus saith the Lord; and the word of the Lord came into the saying, but if they will not heare Moses and the Prophets, neither will they be perswaded though one rose from the dead, Luke 16. 29. 31.

Some other Errors I find in a little Booke Intituled, Christs counsell to the Angel of the Churche of Laodicea, discovered and answered: they say that legall teachers say, God will not save us without faith, and repentence, but imitacy, self denial, fasting, mourning, and prayer, and the use of the Ordinaries, as hearing, reading, and revering the Sacraments, and observing the Sabbath, and doing as we would be done by, and a desire to keepe all Gods Commandements, and yeilding univerſall obedience thereto, and to hate all sinne.

**T**He Antinomeans say, that they are bewitched that hold a man cannot be saved without faith, and wilsheth them cut off that so trouble them ; they say it is the envious man that hath sowed those Tares, but here he calls the Spirit of God that envious man, because he hath told us, that without faith it is unpossible to please God, Heb. 12. 16. and whatsoever is not of faith is sinne, Rom. 14. 23. and he that believeth not is damned already, and the wrath of God abideth on him, John 3. 18. 36.

Then what a bold blasphemer is this, to call the holy Spirit of God the envious man, because he contradicte their cursed Errors : They say, why should Christ put them upon the performance of conditions, they having no life but are stone-dead in sinne ? so I say too ; but when Christ gives us a hand, and life, and motion in it too, it is no hard condition to put it out to receive so great a Benefit. He saith, for God to put us upon such a worke supernaturall as faith is, and to have no part in Christ without it, seems very difficult and unlike his Fatherly affections toward us : I answ. but Gods people doe not think so whatever he thinkes ; when God hath given them faith they must use it, and cannot doe otherwise, they find so much profit and comfort by implying that. Tallent of faith.

He saith, to say faith is a condition without which we cannot be saved, doth perplex the conscience, and denies our mercies and resists the spirit of God, and doth not consist with the right end ; for which, faith was wrought in us ; he saith, Christ died for the ungodly to purchase remission of sinnes, and to reconcile them to God ; and so I say too, so it be understood out of the number of the Elect, but when he saith this was done without any condition or application on our parts ; we remaining ungodly still, and going on in a course of sinnes is a foule errour ; but I have answered it already : and he saith, faith was given that we might see what was wrought in and upon us, before we had either faith or calling ; that is faith he, to see our remission of sinnes, and reconciliation with God, and how we are made righteous in the sight of God, justified and saved ; all this as soone as we have our being in this life, and faith is but a declarative grace to shew us these things that were all done before, but onely we did not see them, and so faith comforts us, saith he ; and when the law clamours for obedience, faith answers, we are not under the law but under grace, and therefore they owe no obedience to it ; it is true, they will doe some things unrequired, as to breake out into exaltations and thankfulness, but not as any duty they owe to the Lord, but upon free will and as a curstise, what they please unrequired ; this is their free grace, but it is of the devils making to damne their soules ; but Paul saith, Christ was revealed for the obedience of faith, Rom. 16. 26. and he received grace and Apostleship for the obedience of faith, Rom. 1. 5. they say that their love makes them doe great

matters

matters were required ; but let them take heed how they bring strange fire or any thing, before they have tryed it in the ballance of the Sanctuary, for God will not be served by their devisings, but by his owne directions made knowne to us in his law, *He that looketh into the perfect law of liberty and continueth therein, not being a forgetfull hearer but a doer of the worke, this man is blessed in the deed;* James 1. 25. we must bring that worship and service that God requires in his law for substance, and in the same manner it must be done in faith, and time, & place considered; and to the same end, that God hath apointed, which is, his glory ; but their faith sheweth them a Christ that requites no duty of them, but what they please out of free love and curtie, for all was done before they had faith or calling ; and he saith, children when they dye are saved without faith ; but I suppose that to be more then he can prove, because without faith it is impossible to please God, and he that believeth not is damned already, and the wrath of God abideth on him ; but that wrath must be removed, and they must please God before they can be saved; although we cannot conceive the manner how it is wrought in them; therefore when Christ came to heale any diseases, if he perceived they had faith to be healed, then he cured them, and commonly he said, according to thy faith be it unto thee, all things are possible to him that believeth : he saith, they that mix the Law and the Gospell together are false teachers ; and so I say too, and to make redempcion conditionall to depend on duties as causes, I say the same ; but to say these duties are not required as the way to salvation, is a grosse error, that beats off all obedience to the law of God ; but they say, the state of a Christian is most free in this respect, because nothing at all is required of him ; and he saith, they are deceivers that teach otherwise, so that their free grace they boast so much of, is nothing but a freedome from all obedience to the law of God.

I find in that book of theirs, that they say, legall Teachers say, that *repentance, humiliation, self-denial, weeping, mourning, fasting and praying, and the use of the Sacraments, the observing of the Sabbath, and doing as one would be done unto, and the rest must be done as duties, but are palpable mistakings; for they are made as duties by almost all Teachers.*

But here they shew their finne as *Sodome*, and bewray what they meane by their free grace ; yet I say againe, that we deny that duties are any causes of our salvation, but they are the way appointed by the Lord to attaine that end, and must be done in obedience to Gods command; and not left for us to doe, but not to doe at our pleasure ; these ought to be pressed as duties, so long as we carry about with us daily a body of sinnes, which is as a heavy weight upon us, and being alwayes with us, and makes us faile in all our duties ; we then had need to be stirred up daily to weeping and mourning and to repent of our failings ; nay, although we know nothing by our selves, yet are we not hereby ju-

flised, 1 Cor. 4. 4, because there be many secret sinnes in us that we cannot find out, *O Lord forgive our secret sins*, Psal. 19. he saith, feare hath torment; so I say, that flauish feare hath torment, and is not made perfect in love, 1 Joh. 4. 18, but filiall feare is a companion of all joy and comfort, *Psal. 2. 11. 56. 6.* he saith, it is in vaine to bid a beleever humble himselfe, for there is none so humble as he. But is this an argument sufficient, why beleevers shoule not be called upon to humble themselves, because others are not humbled? and because they see others are worse then themselves? but this is their folly; who have left the law of God which is the true rule, and make sinfull then their rule, and so the blind lead the blind, till both fall into the ditch. But we must not follow the Antinomeans rule, so long as we have the true rule to walke by, which is the perfect and eternall law of God; this glasse of Gods law will shew us our sinnes; *I had not knowne staine but by the law*, Rom. 7. 7. *for by the law is the knowledge of sinne*, Rom. 3. 20, and it was after Pauls conversion, that he looked upon the law and came to know his sinne, which shews that he had not done with it when he beleeved, and are we more perfect then he?

Although a beleever comes to see his owne vilenesse, and therfore denies himselfe, and no man more, yet he is but part spirit and part flesh, and these two are fighting continually in him, and we see the often fols of the best of Gods people, which should be a warning to us to walke circumspeately, not as foole but as wise, Ephe. 4. 15. we had need be ready and willing both to give counsell and to receive counsell, to walke watchfully and humbly, *let us consider on another, and provoke unto love and to good workes*, Heb. 10. 24. Paul bids Timothy to stirre up that gift that was given him, 2 Tim. 1. 6. and Paul withstood Peter to his face, because he was to be blamed; and Barnabas was carrying away also with their dissimulation, Gal. 2. 11. 13.

Then sure Paul was no Antinomean, that stirs up their dull spirits to their duties of obedience and watchfulness; neither was Barnabas, nor Timothy, nor the rest Antinomeans, that stood in need of the helpe of others, when one of them his graces seemed to dye within him, and the other almost lost, till Paul roused them up againe; then take notice of this profane man, how his free grace gives way freely to all manner of sinnes in beleevers, when he saith, you need not bid them to humble themselves; what is this but to make void all Christian duties, and for mourning for sinne and fasting? when the Bridegrome seemes to be taken away from them, and his faith is clouded, you need not to bid them fast and mourne, for (saith he) they are too apt and too prone to wrong themselves thereby; and so in the matter of repentance.

Therefore rather reprove them that doe so for their weaknesse; but then we beleieve this Antinomean, rather then the Bridegrome himselfe? when he saith, *the dayes will come, when the Bridegroome shall be taken away from them*

and when shall they fast in those dayes, Luke 5. 35, surely if this man had known what it had beeene to have his faith clouded, and the loving countenance of God hidden from him, it would make him faint, and mourne, and weepe, to have those joyes restored againe, that the broken bones may rejoice, Psal. 51. 8. 12. and although this man would have them reproved that doe so, yet Christ bids them *ask and ye shall have, seeke and ye shall find, knock and it shall be opened*; *hitherto ye have asked nothing, ask that your joy may be full*, John 16. 24. he saith, a child that knowes that his Father loves him, shall you need to tell him that he ought in duty to aske it of his Father; as much need saith he, is there to preach prayer as a duty; but cursed be he that denies that prayer to God, both for himselfe and others to be a duty; saith Samuel, *God forbid that I should sinne against the Lord, in ceasing to pray for you*, 1 Sam. 12. 23. and how frequent have the Saints in all ages beeene in this duty, both for themselves and others; but yet I confessie that such as they are, *who turne away their care from bearing the law, their prayer is abomination*, Prov. 28. 9. now if they be so sensible of this heavy sentence, they are wiser then I tooke them to be, to save themselves that labour, when their prayer is nothing worth, because they forsake the law of God.

But they say, a beleever cannot want much nor many things, therefore they need not pray: I answ. Although a beleever be rich, yet he hath it not in his owne keeping; he hath exceeding great and precious promises, 2 Pet. 1. 4. but we must fetch out these things, as we have occasion by the prayer of faith; thus saith the Lord God, *Yet I will be sought for of the house of Israel*, Ezek. 36. 37. *ask of me and I will give thee*, Psal. 2. 8. and sometimes Dives hath his good things, and Lazarus his evill things, Luke 16. 25. because God loves to hear his people pray, Prov. 15. 8. But then saith this man, if they doe pray, sure a very short prayer may serve their turne, as our Saviour well knew when he taught us how to pray, and reproved long prayer; here this man sheweth all his heart, then see how he suckes poyson out of the sweetest Flowers, as the Rose of Sharon, and the Lilly of the Vallies, Cant. 2. 1. he turnes the meaning of Christ himselfe to his owne corrupted humour, as all Heretiques use to doe.

For Christ did but teach them the ground of all prayer, but when he set himselfe to pray, he continued all night in prayer to God, Luke 6. 12. When Peter was in prison, prayer was made without ceasing to God for him, Acts 12. 5. men ought alwayes to pray and not faint, Luke 18. 1. Cornelius prayed alwayes, Acts 10. 2. Then did all these say nothing but that we call the Lords Prayer, and then cease, or did they say it over as many times as a Fryar will tye his whore to say it, to satisfie for her whoredome; which is their folly.

Neither did Christ intend to reprove long prayers, but when they asked vaine petitions, or when they stand in the street to be seene of men, or when they

they are large in their owne futes, and will not heare the complaint of poore Widdowes, but are ready to devour them, these shall receive greater damnation Mat. 23. 14.

But this Antinomean faith, if we aske any thing it is a vaine petition, because we beleieve that we have it already; as to aske for remission of sinne, and crying out of the burthen of sinne, when we beleieve that Christ hath bourne our sinnes in his body on the Tree, and that his blood cleanseth us from all sinne.

I answer; althoough we beleieve that all our sinnes past are remitted, yet we sinne daily, therefore Christ hath taught us daily to aske forgivensesse. Againe, a man sometimes hath some one sinne that troubleth him, that he hath no certaine assurance of the pardon of it at the present; as David after the sinne of murther, prayes the Lord to take away blood guiltinesse from him, Pl. 51. 14. although Nathan had told him before that it was forgiven, 2 Sam. 12. 12.

But he saith, *he that prayes for the pardon of his sinne, is like a man affrighted with sinne, and at the same time giving thankes for the remission of sinne, and of a man that is afraid of the sinnes of his present prayers, and of one that hath victory over sinne, death, and hell.*

I answer; although our sinnes be pardoned and the guilt taken away, yet the being of sinne is not taken away; and although we are justified from all sinne, yet we are not sanctified from all sinne; so that we ought to be humbled for our filthinesse for want of sanctification when we come into the presence of God; and because that sinne is in us, we may well feare that we shall not carry our selves so holy, as becometh such a presence, as the men of Beth-shemish said, *Who is able to stand before this holy Lord God?* 1 Sam. 6. 20. and yet not so despaire as to leave off the duty, but to pray still; and as sanctification increaseth, we come into the presence of God with more cheerfulness, and as our assurance increaseth, we shall be lesse in our petitions and more in thanksgiving and praising God for his mercies to us.

He saith, *we present a man that is delivered from the law, into the glorious liberty of the sonnes of God, and yet puts himselfe under the law.*

I answer; we are delivered from the curses of the law, and the threatenings of the lavy, and from the condemning pouer of it, and from the constraining pouer of it, *but vve are not delivered from the commanding pouer of it, the free grace of Christ did not deliver us from our obedience to the lavy of God; but in giving us the eye of faith vve see our duty more clearly that is vwritten in the lavy of God, and by our hand of faith vve fetch more strength from Christ to enbly us to performe our duty to the lavy of God, I can do all things through Christ that strengtheneth me,* Phil. 4. 13. but if our eye of faith vvere never so cleere to see our duty, yet if vve vwill not looke upon the lavy of God but count it as a strange thing, Hosea 8. 12. it is all one to them, as if the book of

of the law were sealed up ; and he that hath no faith, is like a man to whom the booke of the law is open, but the man cannot read for he is not learned, Isa. 29. 11,12. So then the eyē of faith is the Organ, and our duty is the object, and the written law of God is the Medium by which we see our duty ; but when the law is taken from us, or if we cast away the commanding power of it, which is all one we can see our duty no more then a man can see in a dungeon ; then well may the Antinomians be so blind concerning their duty, when as they cast away that light that should shew it unto them, *thy law is a lanterne to my feet, and a light unto my pathes*, Psal. 119.105.

But then faith hath another property, when it sees the greatnesse of the work to be done, and the weaknesse of the doer of it, that it feeth helpe in another which is Christ, and presently fetcheth it to helpe him, *this honour have all the Saints*, Psal. 149.9.

He faith, *we need not to tell a healthfull man that it is his duty to feed himself, even so is it needfull to tell a beleever that it is his duty to heare Sermons, read the Scripture, and frequent the Lords Table*, these are his proper and his naturall food, by which his faith is strengthened and increased ; yet (saith he) in what a full and fearfull manner are these pressed upon mens consciences, upon paine of having no part in Christ, and of everlasting damnation in hell for ever.

I answer ; first, if one shoulde tell a healthfull man that it is his duty to feed himselfe, I hope it would not make him leave feeding and goe about to starve himselfe, because he is told that he must doe it as a duty ; and so for spirituall duties to be told of them is rather an encouragement to goe on still, because it is their duty ; and what if he know it before ? he need not be offended at the love of his friend, for telling him that which he knew before ; but I finell wherein lieth the venome of this man, he hath free grace bestowed on him which hath freed him from all duties of obedience to the Lord, so that what he doth is only out of free love ; for he thinkes to be tyed by way of duty will not stand with his free grace ; but I say againe, we trut in no duty as causes of our salvation, but we obey and doe these duties as the way to salvation ; neither did they ever heare those worthy Divines, whom they vilifie with the termes of legall Teachers, presse any duties to merit salvation for the doing of them ; but let the sonnes of Belial know, that if they slight their duties to the law of God, they may purchase damnation by it ; neither can there be any salvation for that man till he humble himselfe, and freely yeld to the commanding power of the law of God, and count it his duty to give all the power of body and soule in obedience to it ; but this yoke is too heavy for the sonnes of Belial, they will be tyed to nothing, but upon free love and currisse, that they may leave it when they list ; they have gotten free grace.

He saith, *they put us upon these duties to try and to prove our selves by the performance of them, as by markes and signes of grace within.*

I answer; if Christ be in the soule, there must needs be signes of his presence; we need not goe by heare-say or from a bare Testimony or suggestion; they told Jacob that *Joseph* was alive, but that did not satisfie him till he saw the Wagons, *Gen. 45. 27. 28.* so now if the eyes of the soule be opened to see our duty written in the law, it is Christ that hath done it, *Act. 16. 14. whose heart the Lord opened: Doe ye aske whence he is? and yet he hath opened mine eyes,* *John 9. 30.* *Act. 26. 17. 18.* Secondly, the worke must arise from a true justifying faith, that knits them to Christ, and makes their person accepted, *Rom. 5. 1. Gen. 4. 4.* this faith must take hold of that promise that is made to them that doe this duty, *Exod. 20. 6.* Thirdly, in our duties we must aime at Gods glory, *1 Cor. 10. 31.* thus by any duty we may try our selves whether we doe it by vertue of Gods command without us, and whether it be acted by an inward principle of faith within us, and whether it tend to Gods glory as the utmost end of it; he that hath these markes and signes the Spirit of God is in him, this faith worketh by love and obedience, *Rom. 1. 5. 1 John 5. 3.* neither can he say, what a fearfull thing it is to preſe these things as duties upon our conſciences, that belongs to the sons of Belial, that cannot abide the yoke of Gods law, that requires those duties of them.

He saith, *the true beleever submits himselfe to every Ordinance of man; mark a little the reasoning of this misguided man; he that said before, that beleever must not submit to the lawes of God; now he saith they must submit to the lawes of man; and he that denied obedience to Gods lawes, was any marke or signe of a beleever; yet he saith, he that submits to mans Ordinance is a true beleever: but yet here is more vénome behind in this argument, for what is this Ordinance of man? He saith it is the obſervation of the Sabbath so exceedingly preached and preſt as a duty, to be exactly performed in the exercise onely of the worship and service of God; thus casting a perſon upon the Lords day, and upon his worship and service, calling it mans ordinance, becauie he would overthrow the Sabbath of the Lord, and then he goes about to set up his owne invention; in the next words saying, *all dayes are to him, this Sabbath, for he liveth in that rest that was tipified out of the old Sabbath;* he saith, *he will take care to keepe faith in heart, and breath, and faith will make every day a Sabbath, now he hath Christ, for the shadow is gone, the body is Christ, his free grace hath freed him from keeping a sabbath, for it is but the Ordinance of man:* here he contradicſ his owne Character of a true beleever, which was to submit to mans Ordinance; but here is a true Character of one, swarving from the true rule, which is the law of God, and now he walks in crooked pathes of his owne invention*

invention, playing the hypocrite, saying, although he submit the outward man, the inward man cannot be beguiled: here you see as rotten a heart discovered, as ever lived in man, some heretiques deny one Commandement, some another, but never any denied them all, till this cursed heresie sprung up; but let them read the judgements of God on Sabbath breakers, & the *Practise of Piety*, the one to whip them, and the other to shew them their duty, if perhaps the thoughts of their heart may be forgiven them; take heed, lest you with the Papists deny the Lordship of Christ, who cleared the law from all false glosses, and gave it them in his owne name, shewing the strictnesse of it, reaching not only to the outward man, but rectifying the soule and inward parts of man, and so to bring all parts of body and soule in obedience and free subjection to it, and that for ever.

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In the entrance of my answer to the first error in this booke, I left the decree of God till faith and calling, because I would barre them from flying thither; but it may be they will want courage, to face the Canon of Gods Word, and flee for shelter to the decrees of God; and say God hath decreed to justifie them before faith or calling; but these figge leaves will not cover their nakednesse, for did God decree to justifie them, and then decree to give them faith and to call them? this is but another error; for doubtlesse God decreed to give his people faith, and to call them at the same time when he decreed to justifie them, and all with one simple act from all eternity; but what meanes those other words? they are justified as soone as they have any being; will they say the child must first be borne before God decree to save it? and if they say by this word being, they meane in the decree of God, then I demand, what they meane by those words, as soone as they had any, &c. will they say, there was time beyond the decree of God, thus they are in a circle not knowing where to get out. This should have beene infested at the end of the answer to the first Error, Page 6.

Good Reader, I pray thee correct such faults in this Booke, as by oversight hath escaped the Presse; as page 2. line 17. for righteousness, read righteousness, and for the Title on certaine pages, a briefe Answer, read a briete and plaine Answer; and for the names of those that profess this heresie here condemned, for Antenorians and Antinomians, read Antinomians.

*FINIS.*